

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, JUNE 18, 1914

NEW SERIES, VOL. XVI, NO. 25

KINGDOM BRIEFS

A Presbyterian church composed of Jews has been organized in Toronto and it is said that hundreds of Jews are hearing the gospel.

Rev. C. M. O'Neal, pastor at Bay St. Louis, reports a good meeting closed Sunday night last at that place. Dr. A. J. Copass, Home Board evangelist, assisted. Seven were baptized during the meeting.

The Church of England has been dis-established in Wales, losing the special privileges it has long enjoyed in that country, where it is a mere minority. This is the first parliament bill to become law without the consent of the House of Lords.

Peter McCarthy, of Joliet, Ill., last year personally led 389 men to Christ. He is not a preacher, had been what is called a "tough nut." An editor of his town says "He is a greater force for good order than twenty-five extra policemen."

We are sorry to learn of the death of Mrs. Gardener, wife of Dr. C. S. Gardener of the Southern Baptist Theological Seminary, who passed into the land of light last week. She was stricken with paralysis a second time in her home while her husband was attending the commencement exercises and passed away shortly afterward. Our sympathy is with those who are bereaved.

A lamp without a chimney smokes because there is no draught to supply the oxygen and consume the carbon which must go off in offensive and hurtful smoke. So there are many Christians through whose lives the Holy Spirit is not breathed in power to consume all the material of self, and transform smoke into light. This would make a clean wholesome life and give light to all that are in the house. Of Jesus it was said, "The zeal of thy house hath eaten me up." In Him was no darkness at all. True "He will not quench the smoking flame." He has made provision for us, "That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit."

"Record of Christian Work" for June, the magazine published at East Northfield, Mass., gives a picture of the Mississippi Baptist Hospital and has the following to say: "A general movement is under way among Southern Baptists for the establishment of hospitals. A fine \$500,000 hospital plant has been built in Dallas, Texas. Col. Slaughter has recently added \$200,000 to its property. A second Baptist hospital is operating at Houston, Texas, and another is projected for San Antonio. The Baptist Tri-State Sanitorium at Memphis serves Tennessee, Arkansas and Mississippi. Its plant is valued at \$300,000. Jackson, Miss., has its Baptist hospital. The Georgia Baptists have purchased Dr. Broughton's infirmary—a plant valued at \$150,000. A further movement is now on foot to raise \$500,000 for a Georgia Baptist hospital."

As we feared, there has already arisen a difference of opinion as to the interpretation of the efficiency commission's report on co-operation with other denominations. There does not seem to be room for difference as the paper was plain to us; but then some people can't interpret the Bible, as plain as that seems. The difference in this case, however, is not between those who favor and those who do not favor co-operation, but between those alone who favor it; some thinking they got what they wanted and others thinking they did not. There ought to be some understanding about what is meant by co-operation. The kind of co-operation that the mass of Southern Baptists oppose is the joint ownership of institutions on the mission fields, such as schools. They want Baptist schools and Baptist publishing houses there just as we have at home. There must be no use of mission funds to build anything but Baptist institutions or contribute in any way to their support. Money may be given by Baptists for other institutions if they wish, but that which is given through our boards must be used for Baptist work.

One part of the report made to the last Southern Baptist Convention by the commission on efficiency, which was not adopted but referred to the commission for further consideration, had reference to the continuance or consolidation of the three boards as follows: "The boards of the convention as created under article five of the constitution are as follows: The Foreign Mission Board, located at Richmond, Va.; the Home Mission Board, at Atlanta, Ga.; the Sunday School Board, at Nashville, Tenn. The following standing committees have been established: On the laymen's movement, on the Baptist Young People's Union of the South, on social service (including temperance), on better equipment of pastors. It is made the duty of the committee on nominations at each session to name for election the members of these boards and committees." This will bring before the convention next year the question of consolidation. All the brethren may do their own thinking. Much ought to be written about it that information may be widespread and the wishes of the denomination may be carried out.

It is said that at a recent meeting of the State Mission Board of Kentucky the motion was carried that it was the sense of the meeting that the Foreign Mission Board should be removed from Richmond; and that, if feasible all three boards should be combined and centrally located.

The administration bill, to repeal a previous act of Congress which exempted American coast wise vessels from paying tolls for use of the Panama Canal, passed the Senate with slight amendment.

It is said that more than one-third of the income of people in Ireland is spent for alcoholic drinks. Small wonder that more than one of every hundred is a public charge.

John Canne, a Baptist preacher, originated the idea of putting marginal references in Bibles.—Exchange.

Dr. and Mrs. Jesse B. Thomas recently celebrated their fifty-ninth wedding anniversary. He has done a noble work as Baptist preacher, teacher and author.

The argument of liquor men that national prohibition would destroy \$1,000,000,000 of property can hardly affect seriously a government that destroyed more than that in slaves fifty years ago.

Rev. C. M. O'Neal, of Bay St. Louis, who has been laboring among the Roman Catholics on the coast, has one Sunday each month unemployed. He desires to hold meetings with those who need such assistance.

Let everybody who is saved this year get a right start in the Christian life by taking The Baptist Record. If it is not already going to his home, tell him that he may have it for one year for one dollar; that is, half price.

The First church, Meridian, has employed an assistant pastor. They are in the midst of a meeting conducted by W. W. Hamilton, of Lynchburg, who assisted them once before when he was leader of the Home Board evangelists.

Mrs. Geo. W. Vanderbilt has sold to the Federal government 86,000 acres of land in the mountains of North Carolina for \$5.00 an acre to be used in forest reserves and the protection of the water courses. It was said to be worth twice the price.

The Kansas City Seminary last year enrolled sixty-two, and graduated thirteen. Dr. P. W. Crannell is the president. There are five men in the faculty and one lady instructor for their training school. They are said to be Baptist, both warp and filling and doing a good work.

We are in receipt of a copy of a letter written by Dr. J. B. Gambrell to President J. W. Provine, of Mississippi College, which is reminiscent of the early struggles of the college and of those who fought for it. We will give it to our readers in the next issue of The Baptist Record.

Blue Mountain is the best place in Mississippi for a Baptist to spend a few days' vacation. In a county well called the "Tip o' Mississippi," where mosquitoes are strangers and breezes native; in a town famed for hospitality and culture; on the campus of a college that is known over the South as a power in Christian education; where expenses are low and vain display at a discount—in such a place is to be held a gathering of the faithful for rest and inspiration. Such spirits as Brethren Gambrell and Hunt will be there to pour out portions of their spirits. Will you be there to receive them? The dates are from June 5th to 12th inclusive. A further announcement appears on page two.

The Mississippi Baptist Encampment

Blue Mountain, Mississippi, July 5 to 12, 1914, Inclusive

For any information not found in this article wire or write P. H. LOWREY, Secretary, Blue Mountain, Mississippi.

Blue Mountain is almost an ideal spot for a short summer vacation. The altitude is high. The water is plentiful, clear and cold. The town has a number of gushing crystal springs, and in addition to these, fine artesian wells.

During the encampment the dormitories of Blue Mountain College are used as hotels for the numerous visitors.

The services are held in the Lowrey Memorial church, which has a seating capacity of not less than 1,500. The sunset services are held in the open air on the campus of the college.

During the afternoons encampment visitors indulge in the social features of the assembly, meeting old friends and forming new friendships.

Excellent tennis courts and other athletic grounds are available for those who enjoy sports.

Program

The formal opening of the encampment will take place at 9:00 a. m., Sunday, July 5th. At 11:00 o'clock Dr. J. B. Gambrell, of Texas, will deliver an address on a subject to be assigned later, and will speak again at 8:00 in the evening.

Throughout the week at 9:00 a. m., Miss Lillian Forbes, of Birmingham, Ala., will conduct a class in primary Sunday School methods. At the same hour Miss Margaret Lackey, corresponding secretary of the Mississippi W. M. U., will have a training school for workers in her department.

From 9:45 to 11:30, Mr. J. E. Byrd, Sunday School field worker for Mississippi Baptists, will conduct a class in one of the books in the teacher training course; Mr. W. Edgar Holcomb, assistant Sunday School field worker, will have a class in the new B. Y. P. U. Manual. A representative of the Foreign Mission Board will teach one of the mission study books off that board.

From 10:30 to 11:00 a. m. Prof. I. E. Reynolds will lead a song service in the Lowrey Memorial church.

On Monday and Wednesday, beginning at 11:00, Dr. J. B. Gambrell will address the encampment.

Dr. M. P. Hunt, of Louisville, Ky., will speak at that hour on Tuesday, Thursday and Friday.

Dr. W. C. Tyree, of Greenwood, will speak on Saturday, and Dr. Ben Cox, of Memphis, on Sunday.

Rev. J. P. Harrington will lead an enlistment rally at 3:30 p. m. on Tuesday and Wednesday. Mrs. J. P. Harrington will conduct a training school for Royal Ambassador and Sunbeam leaders at that hour on Thursday and Friday.

Sunset services will be held on the week days as follows: Monday, Rev. W. A. Jor-

day night; Dr. W. C. Tyree, Sunday night.

General Information.

Board at the college dormitory will be \$1.00 a day. This includes baths, electric lights, etc. For those who prefer it, board may be had in good private homes for the same prices, possibly a little less.

On account of State Summer Normal and the Baptist Encampment, the railroads have agreed to give round trips to Blue Mountain from all points in Mississippi from June 6th to July 12th for one and one-third fare, plus twenty-five cents, on the certificate plan.

The N. O. M. & C., on which Blue Mountain is located, has agreed to give a rate of one fare for round trip from all points on its line during the encampment.

Those who are unable to get round trip tickets should take a receipt from each agent who sells them.

Normal opened June 8th, 8:00 p. m. Normal closes on July 3. Encampment opens July 5th, 9:00 a. m., and closes July 12th, 1914. Parties leaving Jackson, Durant and Winona and coming via Newton, Ackerman and

Mathiston, respectively, should reach Blue Mountain on the evening of the same day. If they cannot get through tickets they should buy to junction point, taking receipt showing number of ticket bought, and at junction point take a certificate showing that they buy ticket to Blue Mountain. This receipt and certificate combined may be used as basis for claim of refund from the road refusing to sell through.

Please write for as many programs as you can distribute to advantage.

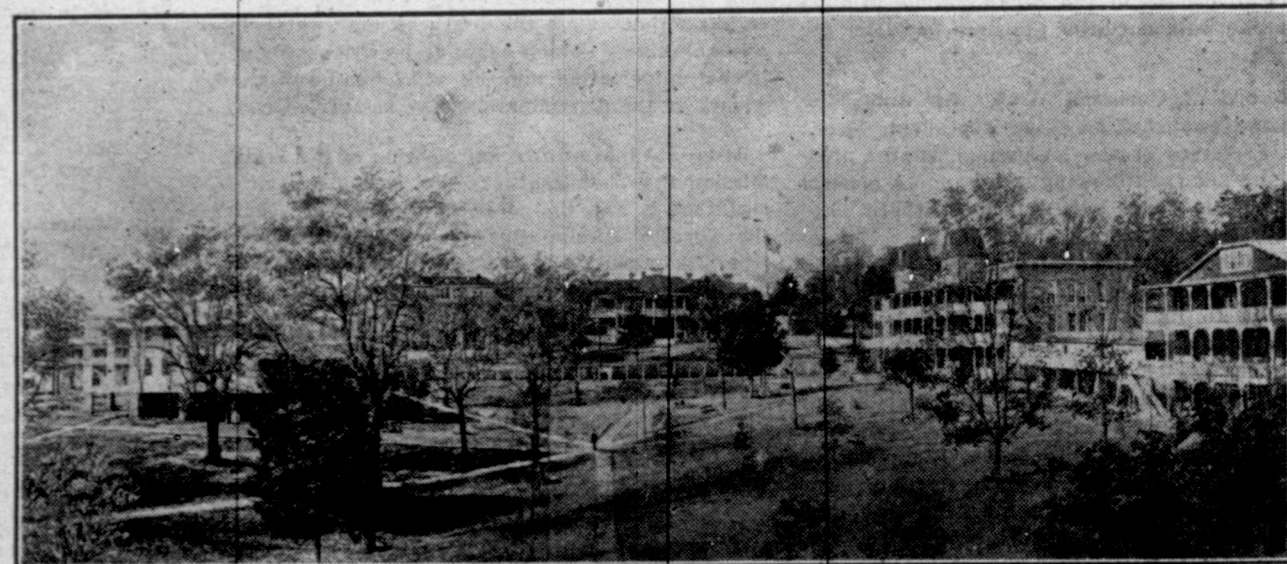


One of the Blue Mountain Springs.

dan, Starkville; Tuesday, Rev. J. L. Vipperman, Columbus; Wednesday, Rev. R. B. Gunter, Louisville, Miss.; Thursday, Rev. H. L. Martin, Indianola; Friday, Rev. R. L. Motley, West Point.

Prof. I. E. Reynolds will conduct a song service from 8:00 to 8:30 in the evening.

Dr. Albert R. Bond, of Aberdeen, will speak at 8:30 Monday night; Dr. Gambrell, Tuesday night; Dr. Hunt, Wednesday night; Dr. Gambrell, Thursday night; Rev. H. L. Martin Friday night; Dr. Ben Cox, Satur-



Blue Mountain Campus.

MISSISSIPPI BAPTIST HOSPITAL NOTES.

The writer has enjoyed visits to several churches recently in the interest of the hospital. On the fifth Sunday I was at Concord church in Central Association and in addition to subscriptions secured for the hospital, I had the privilege of leading a bright young girl to a public profession of faith in Christ. The following week the secretary was with Brother Jas. A. Chapman at three of his churches—Arlington, Mars Hill, and Mount Olive. Although they were looking for Brother McComb, they received me kindly. Brother Chapman has his work well in hand and is leading them into a clear conception of their opportunity and obligation as their response indicated.

Wednesday and Thursday of this week were spent at the Gulf Coast Association. This was the first time a representative of the hospital had visited this section of the State and although the immediate response was not all that we had hoped, the cause received a kindly hearing and the prospects are good for future results.

Clippings.

We want to give you a portion of two letters that came in the same mail:

"I hope things are going nicely with you. I never think of the institution there except with pride and interest. You made a hit there with the patient. I am to baptize that big brother who came with her, largely as a result of what you folks did for his sister."

From an interested sister: "How is the hospital progressing? I shall rejoice when it is ready for occupancy, for it is so much needed. Some have been to the hospital from this community for treatment and were delighted with the attention they received. Said they could not have been better treated."

Due and Past Due Subscriptions.

We are again sending out notices to those whose subscriptions are still unpaid. This is warm work and costs money, but as some people are very forgetful we must remind them. Pastors and superintendents would do the cause a favor if they would call the attention of subscribers to the necessity of paying up subscriptions.

Progress on the New Building.

Thirty thousand brick are on the ground, and the concrete man is busy moulding the blocks. When these blocks are finished the work can go forward rapidly.

BRYAN SIMMONS.

The convention sermon by Dr. Geo. W. McDaniel was earnest, practical, finely phrased and eloquent. We may say, though, that as it seems to us, Dr. McDaniel went out of his way to say somethings which appeared an unnecessary reflection upon the convictions of a number of members of the convention. These things did not strengthen the sermon. They weakened it, besides giving needless offense.—Baptist and Reflector.

BOOK REVIEWS

We shall be glad to review in this column any book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price, together with the regular postage.

The New Baptist Praise Book, published by the American Baptist Publication Society, delights one first of all by the fine clearness of its musical print, unequalled by any book of the kind we have seen. The hymns found in it are dignified, fitted for worship and harmonious in union of words and music. Many of them are hallowed by their use as expressions of praise by the saints of the past, and others of more modern origin are true hymns of worship. All have literary merit and the spirit of the words finds fitting interpretation in the music. The use of the book in public is greatly facilitated by the logical arrangement of the hymns. Space is given to music for special occasions and at the close a number of pages is profitably filled with Scripture selections for responsive readings.

Price of church edition in cloth, 75 cents; half morocco, 90 cents; delivery extra.

Lo, Michael, by Grace Livingston Hill Lutz.

This is the story of a noble work among the downtrodden and sin-enchained of New York City. From beginning to end it is instinct with interest, for it tells of a loving, resolute heart that worked wonders among those so depraved that many had failed to reach them. Tender, yet strong, determined to lift up those among whom his own life had begun, full of gentleness and courage, never overcome by the evil rampart in the great tenement district in which he worked, Michael sees good overcome wickedness, and patience and long-suffering after long years bring their reward of peace. Yet through it all, the Christian misses something more and more as the great work moves on. What made Michael what he was? What gave the power to meet and overcome the deep-seated because inborn, curse of drink of criminal impulses and habits of evil too loathsome to dwell upon? What made him love the wretches whom he blessed by his life, and whence came the power in them to respond to his call to higher living? No nebulous purpose to get away from what we are and up to higher things can form a beautiful, purifying character like this young man's, or verify the existences of human beings born in evil. The sacrificial love of the Lord Jesus Christ is the only motive power that can accomplish such miracles. He came into the world to seek and to save that which was lost, and no system of moral betterment, even though supported by human love, can do this.

People who are loose in their conception of the doctrines of the Bible will almost invariably be found to have loose notions of righteousness.

SUNDAY SCHOOL AND B. Y. P. U. NEWS.

J. E. Byrd, Mount Olive, Miss., and W. E. Holcomb, Quitman, Miss., Field Workers.

Remember the encampments—Blue Mountain, July 5-12; Hattiesburg, July 19-26.

Mississippi has twelve A-1 schools which gives us third place among all the Southern States. Texas has fifteen and Kentucky has thirteen.

We now have 2,161 diplomas in Mississippi. Thirty-nine diplomas, twenty-eight red seals and twenty blue seals were delivered in our State during the month of May.

Mr. Noel Skelton, of Bellefontaine, is trying to get a training class organized in every church in his association. We want some brother in each association to undertake this work now, whether officially appointed to do so or not.

Mrs. E. C. Snider, of the First church, Hattiesburg, has a fine training class. A number have received diplomas with one seal, and they are going to take the entire course. Get a leader for your class and the problem is solved.

The census of Richton was taken and a training class organized early in March. The class went through the first division of the Manual while the field worker was with them, and now under the leadership of their efficient pastor, Prother Pope, the entire number will soon be ready for diplomas. Other aggressive pastors can do the same thing for their people.

Iuka took a religious census, graded their school and organized a training class under the leadership of Brother Hitt.

What is your aim for your school this year? Watch the Sunday School and B. Y. P. U. column for the news along these lines. Report your items of interest or any progress you have made to J. E. Byrd, Mt. Olive, Miss., or W. E. Holcomb, Quitman, Miss., and it will appear here.

Have you a training class? Send us the information.

THE S. S. FIELD WORKERS.

B. Y. P. U., ATTENTION!

At the Brooklyn Convention in 1913, a vote was passed, asking all city, associational and state or provincial unions to send one delegate each to sit as an advisory council with the board of managers. The board will meet at the Coates House, Kansas City, Mo., on Wednesday, July 1, 1914, at 8:00 o'clock p. m. All unions as above described are urged to elect or appoint and send delegates to the meeting thus announced.

H. W. REED,

Secretary Board of Managers B. Y. P. U. A.

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When your time expires, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before the paper is stopped. Obsolete notices, whether direct, or in the form of resolutions of the board, and marriage notices of 25 words, inserted free. Over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL

There are many names given the second person of the deity in the Bible and they form an interesting and profitable field of study which the writer hopes to traverse at sometime, the Lord willing. He is called Christ, the Word, the Son of Man, the Son of God, Prophet, Priest, King, Witness, Lamb of God, Light of the world, Apostle, and many others. The book of Revelation scintillates with names and titles given Him to express the manifold being forth of the character and truth of Christ. But there is one name by which he is known from the beginning of His earthly life, by which everybody knows Him. This is the name given Him by the angel Gabriel before His birth. "Thou shalt call His name Jesus, because He it is that shall save His people from their sins."

This name has come to be held in deepest affection by men who have learned to know Him because it embodies all that is highest in our conception of God and profoundest in the need of men. It is a name brought over from the Old Testament and known to its readers as Joshua which in turn is an abbreviation of Jehoshua and means "Jehovah a Savior." The first to bear the name was Joshua the Son of Nun Moses' minister and successor who led the children of Israel across the Jordan into the land of Canaan, subdued the inhabitants and gave the Israelites rest and a possession. But He who made the name great in all the earth has done so by virtue of two facts embodied in it, namely, He is Jehovah, and He is a Savior from sin.

He alone has the right in His own person to the name. He is Jehovah. He is "very God of very God," the great, eternal, personal, living self-existing God. He alone can say, "I am the Father and one;" "Before Abraham was I am;" "He that hath seen me hath seen the Father." Such boldness is enough to frighten men. No mere man of sound mind would ever say it. It is enough today to shake men, to loose them from the shackles of doubt and unbelief. Nothing short of the preaching of the absolute and eternal deity of Jesus can make any impression on the world or free them from their sins. It cannot too often or too clearly be set forth for too confidently and stran-

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uously insisted upon. A man whose faith comes short of the fact that Jesus is God has nothing that will save his own soul; and he whose preaching comes short of it will never save anybody else's soul.

The other fact embodied in this name is that "He shall save His people from their sins." This is a profound and universal necessity. All men are in need of a Savior; all of them at some time realize the need. The fact that men are sinners cannot be covered up. It is the most universal and the most manifest experience of the human race. More than this it is the most awful experience and produces the deepest need of very life. Sin is the most common, the most insidious, the most relentless, the most destructive foe. Man is absolutely helpless in its grip. Jehovah God in the person of Jesus Christ comes to our deliverance. When worst comes to worst, when we cry out, "O wretched man that I am, who shall deliver me from the body of this death?" Then the answer comes, "I thank God, through Jesus Christ our Lord." This name has filled the world with song.

"There is no name so sweet on earth,
No name so sweet in heaven,
The name before His wondrous birth
To Christ the Savior given.
We love to sing around our King
And hail Him blessed Jesus;
For there's no word ear e'er heard
So dear, so sweet as Jesus."

Looking sometime ago at a bunch of Jersey cattle, a gentleman was seen examining their ears not for any mark of personal ownership that was made by man, but for the distinguishing mark of a Jersey cow, namely a black spot on the inside of the ear. It was a "Know all men by these presents." The cows are not all the same color, though there is considerable uniformity; they are not of one size or form, though there is not great diversity here. They didn't all have black tongues, though that is quite common with them. But there was one mark, the spot inside the ear, that was unvarying. That was deciding because a distinctive mark.

The disciples of the Lord Jesus have a distinguishing characteristic which He Himself declared would let all men know they were His. "By this shall all men know that ye are my disciples, if ye have love one to another." That love is the birth mark of the Christian, is seen in the first epistle of John where he says, "Beloved let us love one another; for love is of God; and everyone that loveth is begotten of God, and knoweth God. He that loveth not, knoweth not God; for God is love."

This mark cannot well be imitated; and any counterfeit of it is as easily detected as painted spots in a cow's ear. It is a purely disinterested concern for the welfare of others. It shows itself in gentleness and kindness shown to the weak and dependent, also in good will to those who have been more favored than ourselves. It produces a heart

of compassion; it does good hoping for nothing in return. It can love an enemy, and do good to those who hate us. But its occupation is not always, perhaps not often in the field of heroics, but in the common place relations of the family and neighborhood, between servant and employee. It gives a keener relish to the love in the home. It gives a high-toned flavor to friendship, a more delicate coloring to the happy relationship of life and a finer tone to all its joys. It shines nowhere with a gentler lustre than among those most closely and constantly associated. Here is ought, if anywhere, to be made perfect. Everywhere it is the birth mark of the children of God. "Be ye therefore imitators of God as beloved children; and walk in love even as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God for an odor of a sweet smell."

This commission was composed of able and highly esteemed brethren and their work was thoroughly considered and most of it approved by the convention in Nashville. It is the purpose here to give a summary of it for information. The part of it that was re-committed for a year's further consideration and recommendation at the next convention had reference to the consolidation of the boards and is as follows:

WORK OF THE EFFICIENCY COMMISSION.

"The commission reports as its conclusion that the established plan of organization of three boards—of home missions, foreign missions, and Sunday Schools—should not be changed, and that their present location at Richmond, Atlanta and Nashville conserves the best interests of the Southern Baptist Convention. We desire also to report that these boards are being effectively conducted; that their methods of office administration are businesslike, and that the Southern Baptist Convention is justified in its confidence in their fidelity to the large concerns committed to their trust."

The things that were approved may be briefly stated: A complete recasting of the by-laws was made that does not require publication. The subjects for discussion are to have one speech prepared by a brother previously appointed; and then they are open to all comers. The reports of the boards are to be referred to one committee each instead of many as heretofore. There are to be no afternoon sessions, giving time for committee meetings and "side shows." Arrangement is made for giving wide publicity to the work of the convention through the associated press. The boards and special committees are to assist in this purpose by sending to the secretaries copies of their reports a week beforehand. A member of the convention is to be appointed by the president to furnish news to the associated press, and to be paid \$50.00.

The boards and seminary are to seek co-operation with one another, avoiding rivalry and conflicts. No campaign is to be launched for money without mutual consultation and submission to the convention. The general boards are to seek the closest co-op-

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erations with state agencies. The boards are to seek to secure a uniform rate of charges for collections by the different state boards. They are also to seek co-operation of state boards before putting special agents in the fields. Remittances are asked to be made from the state boards to the general boards between the first and tenth of each month.

The budget plan of contributions is recommended, that is, giving regularly, proportionately and systematically according to the need of each department, being supplemented by special campaigns when necessary. All books are to be audited and reported to the convention. The remainder of the report is of such a nature as to make a summary insufficient and will be given entire at another time or place.

This is the first of the district associations to meet and the only one to meet in the summer. Last year it met in October, but the brethren changed to June so that it might not conflict with so many others. The time did not seem to suit, however, and was probably changed on the last day. The attendance was said to be smaller than usual, perhaps due to the unusual heat and the drouth. There being only eight months since the last meeting some of the objects to which contributions are usually made were not included; and the revival meetings have not been held in most of the churches.

GULF COAST ASSOCIATION.

In spite of these things, the reports were in most respects better than last year, and there is a distinct hopefulness among the brethren. Some who have been there for many years are seeing the fruits of their faith and new men coming in have stimulated the zeal of others. Brother Bowen who has labored long and abundantly was made moderator again, and Brother Taylor was continued as clerk and treasurer, being honored according to his usefulness. Brother Finley is esteemed for long and faithful service. New pastors in the association are Brethren Gillon at Gulfport, Roberts at Biloxi, and Stone, of Moss Point. We were sorry to miss Brother W. C. Grace, who was kept away by the sickness of his wife.

Judge Barrett read and spoke to a good report on temperance. Brother J. R. McCordle, of Lyman, read a good report on publications and led the way for the editor to say a few things. The brethren treated him well and a good number of new people will read The Record. The Mississippi Baptist hospital was on the program for the first time and Superintendent Bryan Simmons made many friends for this worthy institution. The report on laymen's movement was read by Brother Breland and elicited a good deal of interest. Brother Carl O'Neal preached the associational sermon out of a heart overflowing with love, and true to the old gospel from the missionary text, "Go ye into all the world." The reports on missions were given the best hour and good speeches were made by R. L. Gillon, N. R. Stone and Secretary Lawrence, to whom H. C. Roberts yielded after reading his report

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on State missions. Miss Lackey was present and had a fine meeting of the ladies who have done good work under the superintendency of Mrs. Matthews, of McHenry.

BLUE MOUNTAIN ENCAMPMENT

July 5th to 12th

Dr. J. B. Gambrell, of Texas, for five lectures, and Dr. M. P. Hunt, of Louisville, Ky., for five lectures, will be two of the attractions offered at the Blue Mountain encampment. There will also be quite a number of other distinguished speakers along with the regular work in teacher training, mission study, etc. We hope to have programs ready for distribution within a few days. The time will be July 5th to 12th. We expect a great encampment.
Cordially,
W. T. LOWREY.

The coming of Gaines S. Dobbins to the pastorate of the Galilee church, Gloster, is a distinct acquisition to the ministry of Mississippi. That church has shown wisdom in securing him and will doubtless reap the harvest that wisdom always brings. Dr. Dobbins is a newspaper man, having served on the staff of the New Orleans Picayune, the Hattiesburg News, was the editor-in-chief of the first number of the Mississippi College annual, *L'Allegro*, in 1907, was chief editor of the best volume of the Mississippi College Magazine in 1908 and has since been a contributor to the Southern Baptist press. We hope that he will soon send us some of the products of his ready pen for publication in The Baptist Record.

We desire once more to refer to the volume *Ann of Ava*, by Ethel Daniels Hubbard, which presents in 250 pages the story of the life of Ann Hasseltine Judson. Not in Scott or Dickens or Eliot, nor in Ralph Connor, Winston Churchill or Conan Doyle, will one find a more thrilling or compelling story. It surpasses fiction as day surpasses night. It is more than interesting. It does more than appeal to mind and heart. It simply grips every element of soul with which one is possessed. It tells a story of heroism and suffering that surpasses anything written of St. Paul—Watchman-Examiner.

"Our Mission Fields," published in Baltimore by the W. M. U., has a circulation of 15,000; and the women have had in the last year 1,200 mission study classes. They believe in reading and their works show the fruit of it.

The Training School in Louisville supported by the W. M. U., will be enlarged at a cost of \$80,000 and by the opening of the 1915 session will accommodate 100 young women.

The Journal and Messenger in an excellent review of the new book by Dr. W. C. Wilkinson, says: "A sharp point, and one which ought to be keenly felt by those whom it concerns made by Dr. Wilkinson, in his book on Paul and the revolt against him is that it is blameworthy for one who is out of harmony in his teaching, with the evangelical doctrines of the Baptists, to hold his place and draw a salary while teaching things at direct variance with those which Baptists regard themselves set to defend and propagate."

Dr. W. L. Pickard has been elected president of Mercer University. He is a native Georgian, a man of fine culture, a good platform speaker, an earnest gospel preacher, thoroughly orthodox, in love with the Bible, and has a good case of religion. These things fit him to be very useful as president of a great Baptist college.

Cards are out for the wedding of Miss Alice Hailey, daughter of Rev. I. A. Hailey, of Meridian, to Mr. H. B. Hackett. The marriage is to be on June 24th. We wish every happiness to the worthy couple.

Dr. L. E. Barton is to assist Pastor Theo. Whitfield at McComb in a meeting beginning Sunday, June 21.

A THEORY PREACHER.

The above caption is a name given me because I believe in the co-operative work, and the board methods of collecting and sending money to our missionaries. I do believe no system is anything if it is to drive geese or sheep to the pasture. I do believe in the gospel of the kingdom and have nothing to glory in but the cross and that is what I try to preach and I believe that around it all doctrines cluster, and if I am wrong I have been misled by such men as Spurgeon, Broadus, Carroll, Pendleton, Tucker, A. H. Boothe, J. P. Thompson, A. B. Hicks, R. W. Thompson and T. H. Wilson, and such as Carey and Judson. So if I have a "theory" backed up by such men I feel that it is a safe one.
J. F. MITCHELL.

Kilmichael, Miss.

Subscription Blank

The Baptist Record,
Jackson, Miss.
Gentlemen:

Enclosed please find check for \$2.00 for one year's subscription to The Baptist Record. This is a new } subscription.
renewal }

Please send me a receipt showing the date to which this pays.

Signed

Postoffice

PRONOUNCEMENT ON CHRISTIAN UNION AND DENOMINATIONAL EFFICIENCY.

In view of the widespread discussion of Christian union and the interest of Christian people generally in this great theme, and in order to make clear to the world at large our position on the subject of Christian union, and to promote the efficiency of our denominational work, the Southern Baptist Convention, assembled in Nashville, Tenn., on May 13, 1914, adopted the following paper as an expression of the views of Southern Baptists on the subject of Christian union and denominational efficiency:

This convention rejoices in the many evidences of increasing interest in the subject of Christian union among Christian people everywhere. Many evils arise from the divided state of modern Christendom. The prayer of Jesus in the seventeenth of John and the many exhortations to unity in the Epistles of the New Testament should keep us constantly reminded that this matter lay very near the heart of the Master and of His apostles.

We have deep and abiding joy in the spiritual unity and brotherhood which bind together all believers in Jesus Christ, of every name and in every clime. We are intensely grateful for that form of personal religious experience which is the priceless possession of every soul who has known the redeeming grace of God in Christ. All other distinctions among men, whether social, national or racial, are superficial in comparison with this common bond of spiritual unity through grace. We are also in hearty accord with every movement and cause in which Christians of every name may take part without doing violence to the sacred mandates of conscience and without impairing their sense of loyalty to Christ.

In setting forth this declaration of our views on Christian union, there are four things which we take for granted:

1. That all true disciples agree in accepting the Lordship of Jesus Christ as supreme and final in all matters of faith and practice.
2. That none of us desire to seek Christian union by compromise of honest convictions as to loyalty to Christ.
3. That in the New Testament alone do we find the sufficient certain and authoritative revelation of His will.
4. That all like desire to know and obey the revealed will of Christ.

In order to define our attitude to the question of Christian union, we deem it necessary to state our understanding of the gospel on the following points:

1. The relation of the individual to God.
2. The nature of the change which takes place in the individual when right relations are established with God.
3. The initial ordinance whose observance is enjoined by Christ at the outset of the renewed life.
4. The nature of the spiritual fellowship and life of the church into which the renewed man enters.

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5. The relation of the church to the state and to the world at large.

It will be found that all these are vitally related to each other, and that if clearly understood they convey the message which Baptists believe to be entrusted to them for the blessing of the world.

1. The relation of the individual to God. We believe that all men are entitled equally to the direct access to God; and that responsibility and freedom are bound up together. This will be recognized by all as a moral and spiritual principle of profound and far-reaching significance. Yet it is in the closest manner connected, for good or ill, with ceremonies and ordinances which are regarded by some as mere matters of expediency or convenience. The spiritual principle, as we believe, expresses the essential nature of Christianity. Hence, it is impossible for us to accept or approve infant baptism, since it takes away from the child the privilege of conscious personal obedience to Christ. We must also refuse to accept or approve any form of proxy religion which puts priest or sacrament between the soul and God. In like manner, we are bound to disapprove of all ecclesiastical systems which set up human authorities over the consciences of those whom Christ has made free. In a word, our view of ordinances, sacraments, priest-hoods, ecclesiastical system, is not due to considerations of expediency or convenience but to the spiritual nature of Christianity itself as revealed in the New Testament.

2. The nature of the change in the individual when right relations with God are established. This is described in the New Testament as a birth from above, a renewing of the Holy Spirit, a regeneration, a partaking of the divine nature, and in other ways. It is a radical renewal of the spiritual nature of man, due to the direct action of the Holy Spirit, and always in connection with conscious acceptance of Jesus Christ as Lord and Savior. Repentance and faith are always associated with it. It is not dependent upon the use of sacraments or priestly mediation. It is a spiritual transformation which results from the direct and immediate contact of the soul with the Spirit of God. Holding as they do that this spiritual birth through the operation of God's Spirit is of the very essence of Christianity, it would be a glaring contradiction if Baptists should place their approval upon infant baptism or any form of proxy obedience.

3. The initial ordinance of the Christian life. The reason why Baptists hold that the immersion of the believer in water, in the name of the Father, Son and Holy Ghost, is the only true baptism may be briefly summed up. First, and chiefly, it is the express command of Christ and the uniform practice of apostles. Secondly, its symbolism is due, in a very large part, to its form as immersion. Death, burial and resurrection could not be set forth symbolically by the act if the form of the ordinance were changed. The beauty, fitness and spiritual impressiveness of the ordinance as thus administered have been abundantly demonstrated by its history. Thirdly, the world's best scholars of all names and country are

practically a unit in their opinion that immersion was the New Testament practice.

Our view of baptism also emphasizes in another way our intense desire to preserve the spirituality of the gospel. Baptism is, in no measure or degree, a saving ordinance. It has not the slightest efficacy in regenerating the soul. It is purely and exclusively a symbol of a spiritual renewal wrought by the Spirit of God through faith in Christ. Our chief concern, therefore, in holding our view as to baptism is not to preserve "a mere form," or contend merely for an empty ceremony. It is rather to express symbolically through the ordinance the meaning of the spiritual life, and to practice in its observance that obedience to the command of Christ which, in principle, is the glory of discipleship.

The reason for our insistence upon the form of baptism as related to its meaning may easily be made clear to Protestant Christians. All feel a sense of the incongruity and unfitness of the Catholic practice of withholding the cup from the laity. Half the form and half the meaning are thus taken from the ordinance of the Lord's Supper. So, also, in our view of the form of baptism as a symbol of spiritual truths and facts.

In thus holding that baptism is a symbol we protect the spiritual realities symbolized from being identified with the form, and at the same time we secure the symbol itself against the very human tendency to convert outward ceremonies into spiritual causes.

Holding as we do these Scriptural views of the ordinance of baptism and believing that Christian baptism is a necessary condition of access to the Lord's Supper, we cannot in good conscience do otherwise than uphold the divine order in our practice.

4. The church is the outward organization which conserves and propagates the spiritual principles we have outlined. Its polity and ordinances are the formal expression of the spiritual life in Christ. The equality of believers in the church is the necessary consequence of the equality of the status of men before God. That each local church is, and in the nature of the case should be, self-governing and independent is a truth inseparable from the other truth that all men are directly responsible to God. The priesthood of all believers carries at its heart the necessity for self-government in church life. The freedom of the sons of God is a freedom which requires democracy for its adequate expression.

In all that we are saying about the church, it will be seen that our emphasis is upon the spiritual nature of Christianity and upon outward forms only as they fitly belong to such a religion. Our chief concern is not with ordinances and polity. Our concern is not with them at all for their own sake. We find that the New Testament prescribes two ordinances and hence we maintain them. We find in the New Testament a form of church life adapted to the universality, simplicity and spirituality of the Christian faith. Our supreme desire is to make known to men this universal and supremely spiritual religion. When confronted with the suggestion that we abandon our position as

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to ordinances and polity, we have been unable to find sufficient grounds for so doing. Our unqualified acceptance of the Lordship of Jesus Christ holds us to that position. The close connection between right views as to ceremonies and the duty of conserving the spirituality and universality of the gospel reinforces our sense of loyalty to Christ. The service which we may render to civilization through the propagation of these views powerfully influences us. That they are practically workable as well as self-consistent within themselves is shown by the marvelous growth of our people and the spread of our principles.

5. The complete separation of church and state is clearly the only proper relation between ecclesiastical and civil organizations. Soul-freedom and civil liberty are twin blossoms on the stalk of Christian faith. A free church in a free state has become an American axiom. We rejoice in the witness our Baptist people have ever borne to this great truth, and pledge ourselves to its perpetuation through all the future.

It follows from all that has been said that as we regard the matter, the interests of Christian unity cannot be best promoted by a policy of compromise. Much good will come of fraternal conference and interchange of view. There will no doubt gradually arise far greater unity of conviction than exists now. But this cannot be artificially produced or made to order. A deepening and enriching of the life in Christ among Christians of all names are a prime condition. Groups of Christian bodies which stand nearest each other can first come to an understanding. The desire and prayer for the coming of Christ's kingdom on earth will more and more intensify the spiritual unity of His people.

We have declared ourselves on those matters which enter into the question of outward or organic Christian union. We have not dwelt upon the truths and doctrines in which there is substantial agreement among evangelical Christians. We rejoice that the measure of agreement is already so great. We regret that it is not great enough to remove our separateness from brethren in Christ who bear other names.

We wish to add that pending the realization of Christian union in the ideal sense, we may resort to the principle of Christian co-operation. Many moral, social, civic and other movements invite the united effort of every lover of his fellowmen and friend of righteousness. Our modern civilization is undergoing many changes and making rapid progress in material things. Moral issues are multiplying on all hands. The moral forces of the nation are challenged as never before. We hereby avow in the most emphatic manner our desire and willingness to co-operate in all practicable ways in every cause of righteousness. We join hands with Christians of all names in seeking these common ends. We ask no one to compromise his convictions in joining us in such movements, and we ask only that our own be respected. We firmly believe there are ways by which all men who stand together for righteousness may make their power felt

without invading the cherished convictions of any fellow-worker. Mutual consideration and respect lie at the basis of all co-operative work. We firmly believe that a way may be found through the maze of divided Christendom out into the open spaces of Christian union only as the people of Christ follow the golden thread of an earnest desire to know and do His will. But, meantime, we may have the rare joy of fellowship and co-operation in many forms of endeavor wherein angels might well desire to have a part.

Denominational Efficiency.

In full harmony with all that has been set out above on the subject of Christian union, we believe that the highest efficiency of the Southern Baptist Convention in the propagation and confirmation of the gospel can be attained.

1. By the observance of strict loyalty to Christ as the head of the church, in a spirit of candor and Christian courtesy toward all who profess to be His disciples.

2. By preserving a complete autonomy at home and abroad, unembarrassed by entangling alliances with other bodies holding to different standards of doctrine and different views of church life and church order.

3. By devoting our energies and resources with singleness of heart to fostering and multiplying denominational schools and other agencies at home and abroad in full denominational control and in full harmony with the spirit and doctrine of the churches contributing funds to our boards.

4. By a complete alignment of all our denominational forces, churches, schools, hospitals, papers, Sunday Schools, women's and young people's societies, in purpose, spirit and practice with the program of Christ as set out in the great commission, avoiding the weakness of vagueness and the diffusion of denominational strength into channels leading away from the churches.

5. By placing renewed and greatly increased emphasis on the education, training and enlisting of all our people to the end that they may intelligently and joyfully participate in all the work of the denomination.

6. By sending out a loud, insistent and persistent call to the Baptists of the South to enter wholeheartedly into greatly enlarged plans for progress, with higher standards of consecration and giving.

7. By seeking earnestly to maintain and promote the internal peace and harmony of the denomination, to the end that waste by friction may be avoided, and that the time may be hastened when we shall be of one spirit and one mind, striving together for the faith of the gospel. While we fully recognize the necessity and great value of the free discussion of all intra-denominational questions, we would earnestly insist that all such discussions should be brotherly and illuminating, never personal and irritating, and in such manner as will conserve and not injure approved denominational agencies. We should constantly seek peace and pursue it by the application of Scriptural principles to the solution of all intra-denominational

differences, doing this in the spirit of love, ever keeping the main emphasis on the main things.

Your commission is persuaded that in this way the Baptists of the South can best conserve their strength and utilize it for the extension of the kingdom in the establishment of the truth in every part of the earth.

We believe also that in this way we can render the greatest service to other Christians and most surely and speedily promote their union on the Holy Scriptures, the only possible base of real and abiding Christian union.

SUNDAY SCHOOL CONVENTION.

The Southern district of the Bogue Chitto Association met at Midway school house, fourteen and one-half miles east of Magnolia on the 30th instant. A good congregation had assembled by 11 a. m., something unusual for Saturday.

In the absence of Rev. R. L. Bunyard, Rev. A. F. Davis conducted the devotional exercises. A long table was filled with good things to eat, and everybody had plenty.

Afternoon session, several speakers absent, others were appointed. Subject, "Ignorance of the Bible" was discussed with vigor and apparent profit. Subject of Supervision of Sunday School by the church was discussed at some length.

Sunday, 10 a. m.

A large congregation had assembled. Devotional exercises conducted by Brother Davis, President G. H. Varnado, present took up the program and the children and young ladies' songs and essays were admirably rendered. The power of music in the Sunday School was enthusiastically discussed.

Noon Hour.

The long table was literally weighted down with good things to eat and a crowd of perhaps 500 people had plenty and several basketfuls of fragments were taken up.

Afternoon session some excitement over the rather unusual subject of the Sunday School in politics. That is nothing new. The Sunday School has been in politics ever since I have been in Sunday School about twenty-five years; every quarterly has a temperance lesson which is politics pure and simple, and a live wire at that, with the unceasing war that the Anti-Saloon League and the great army of all the prohibition people and preachers are waging on the iniquitous, disastrous, destructive adversary of souls and of humanity, will never let up until the demon rum is put out of business. The eighteenth amendment is coming. According to the World's Work, we have the necessary two-thirds now in Congress and only lack eleven states of the two-thirds to pass and ratify the constitution on this subject; the people should keep their eyes on the congressmen who opposed the president in his reform and voted with the republicans. Percy Quin is O. K.; he will do to send back.

The Midway is a fine community, situated midway from Silver Creek, Silver Springs, Dillon and Centerville churches, with some musicians and a choir unsurpassed hardly anywhere, and a fine Sunday School. I had some Bibles, Testaments and other books from The Baptist Record on exhibition. The only mishap was that some fellow took my good buggy whip and left me his old one. I am the better off—I have a clear conscience; he has not. Expect to hear a good account from Midway.

JEPHTHA PARKER.

South Magnolia, Miss.

Mississippi Women's Missionary Union Page

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Direct all communications for this department to the Editor
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MISS MARION BARTON, Y. W. A. Leader, Winona
MISS MARY RATLIFF, College Correspondent, Raymond
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All Societies in Mississippi should send quarterly reports to Miss Margaret Lacks, Jackson, Miss., but all money should be sent to Rev. J. B. Lence, Jackson, Miss.

"Only serve the Lord and serve Him in truth
with all your heart, mind and strength, for He
hath done for you."—1 Sam. 12:24

REPORT OF JAMIE SANFORD Y. W. A.,
BLUE MOUNTAIN.

We are closing out another year in our Y. W. A. work and it has been a year of great blessings. Last fall when we met on the college campus the president of our Y. W. A. began to work among the girls for efficient leaders of mission study classes, and captains. The plan was to divide up the boarding department into companies of twenty-five or thirty, and select from each company an efficient leader as its captain. The business of each of the captains was to see that her girls attended meetings, and that they attended a program twice during the session. The president, assisted by the mission committee, organized seventeen mission study classes and enrolled one hundred and fifty members.

Our apportionments for the year were as follows: Home Missions (mountain schools) \$15, foreign missions (medical work) \$20, Baptist State hospital \$5, training school expenses \$5, training school pupil expenses \$10. Our incidental collection for State literature fund was \$5. These amounts aggregating \$60 have all been sent in.

Beside this regular work our society is trying to raise \$240 for the support of the Blue Girls' Home in Canton, China. Up to date we have collected \$229.50 of this amount and feel sure that we will reach the goal before the beginning of a new session.

During the last quarter of our work we have sent two boxes to mountain schools. One went to W. Erick, Va., valued conservatively at \$75, with a check of \$5.10 to pay freight. The other to Murphy, N. C. valued at \$70, with a check of \$7.50 to pay freight. For this last named box we had several sewing bees for the purpose of tearing and sewing together carpet strips which are to be made into carpets and rugs by the girls of this school. We have ordered one of their home-made rugs as a sample and hope to get orders for others which of course will be a help to them. We would suggest that other societies might help the girls of this

school in the same way, and if any should so decide, they should write Prof. F. A. Clark, principal, for printed instructions for same.

With love and cordial greetings to our sister societies of the State and to our "mother" organization, the W. M. U.

Sincerely,

ELLIE WOFFORD, Reporter.

W. M. U. REPORT FOR QUARTER END-
ING MAY 1, 1914.

(Continued from last issue.)

Home Missions.

Aberdeen Asso.—Houston \$18.62, Pontotoc \$24, Nettleton \$18; Bogue Chitto Asso.—McComb 1st \$40, Tylertown \$33.25, Fernwood \$12, Summit \$13.85, East McComb \$9; Carey Asso.—Natchez \$9; Coldwater Asso.—Como \$30, Hernando \$20.75, Coldwater \$56; Central Asso.—Brandon \$12, Jackson 1st \$131.05, Flora \$52.75, Yazoo City \$2.70, Anding \$5, Clinton \$41.25, Pocahontas \$2, Raymond \$30.50, Terry \$37.70, Antioch \$6.50, Bethesda \$16, Canton \$60, Lula \$3, Salem \$6, New Salem \$7.25; Chickasaw Asso.—DeSoto \$8.65, Chicora \$5, Shubuta \$25, Quitman \$15.23; Copiah Asso.—Damascus \$1.73, Gallman \$5, Hazlehurst \$92.55, Georgetown \$10.20, Wesson \$32.05, Pilgrim's Rest \$2, County Line \$3, Crystal Springs \$4, New Zion \$5.50, Martinsville \$8.15; Chickasaw Asso.—New Albany \$142.24, Mt. Pleasant \$11, Duncan's Creek \$5; Columbus Asso.—Columbus 1st \$50, Pleasant Hill \$3.60, Macon \$35, Armstrong \$60, New Salem \$6, Columbus 2nd \$13.50, Mayhew \$5, Bethesda \$10, Starkville \$25; Chester Asso.—Ackerman \$25; Deer Creek Asso.—Indianola \$33.25, Anguilla \$5.50, Leland \$25, Greenville \$20, Hollandale \$13, Sidon \$2, Cleveland \$5, Vicksburg \$10; Gulf Coast Asso.—Gulfport 1st \$5, McHenry \$18.50, Lyman \$9.40, Moss Point \$28.25; Hopewell Asso.—Morton \$10.60, Lake \$10, Homewood \$1; Hobochitto Asso.—Poplarville \$10; Jeff Davis Asso.—Hebron \$25, Prentiss \$26, White Sand \$29.60, Silver Creek \$37; Kosciusko Asso.—Friendship \$1.50, Kosciusko \$25; Lincoln County Asso.—Nola \$6.25, New Prospect \$2.50, Arlington \$12, Bogue Chitto \$3, Brookhaven \$12.20; Lauderdale Asso.—8th Ave. \$6.55, Meridian 1st \$71.10, Oak Grove \$5; Lebanon Asso.—Sumrall \$27, Hattiesburg Main \$45, Hattiesburg 1st \$100, Eastabatchie \$5; Lawrence County Asso.—New Hebron \$20, Calvary \$21.25; Louisville Asso.—Louisville \$23.50; Mt. Pisgah Asso.—Neshoba \$12.82, Hazel \$2.50, Decatur \$3; Mississippi Asso.—Liberty \$15, Meadville \$1, Mt. Vernon \$1.50, Gillsburg \$4.75, Galilee \$30.28, Centerville \$12.25, Berwick \$4.60; Monroe County Asso.—Center Hill \$10; New Liberty Asso.—Mize \$5; Oxford Asso.—Oxford \$36.35, Courtland \$3, Water Valley \$4; Perry County Asso.—Richton \$15.70; Sunflower Asso.—Mattson \$10, Lyon \$12.50, Clarksdale \$5, Belen \$1.75, Marks \$5.75, Drew \$11.45; Tippah Asso.—Ripley \$5, Lowry Memorial \$47.74; Trinity Asso.—Mt. Pleasant \$1.50; Tishomingo Asso.—Corinth \$38.27, Baldwin \$50; Pearl Leaf Asso.—Providence

\$3.75, Mt. Horeb \$8.10, Seminary \$5, Collins \$31.05, Ora \$12; Rankin County Asso.—Union \$3.25, Pelahatchie \$24, Cato \$6.23, Steen's Creek \$16, Brandon \$12; Strong River Asso.—Braxton \$20, Mendenhall \$15, Magee \$35, Pleasant Hill \$6; Union Asso.—Port Gibson \$13.60, Hermanville \$2.50; West Judson Asso.—Sherman \$32.50, Saltillo \$4.88, Camp Creek \$13.30; Yazoo Asso.—Saron \$2.50, Tehula \$4, Winona \$13.75, Durant \$25; Yalobusha Asso.—Coffeeville \$10; Zion Asso.—New Hope \$7.50, Fellowship \$4.10, Eupora \$14.33.

Boxes.

(Some societies have value of boxes included in Home Missions above.)

Bogue Chitto Asso.—McComb 1st \$41, Tylertown \$23.50; Bay Springs Asso.—Bay Springs \$10.90; Chickasaw Asso.—Quitman \$26.25; Copiah Asso.—Gallman \$15.50, Georgetown \$5, Rocky Hill \$2.40, Wesson \$43.85, Crystal Springs \$50; Columbus Asso.—West Point \$61.50; Mt. Pisgah Asso.—Neshoba \$10.15; Mississippi Asso.—Liberty \$10; Tippah Asso.—Ripley \$40; Zion Asso.—New Hope \$16.

State Missions.

Coldwater Asso.—Coldwater \$5; Central Asso.—Brandon \$10, Griffith Memorial \$35, Yazoo City \$2.70, Vicksburg Bomar Ave. \$2.50, Terry \$32.50, Salem \$2.50, New Salem \$5; Chickasaw Asso.—Salem \$10, Enterprise \$2.40; Copiah Asso.—Georgetown \$12.50, Wesson \$15; Chickasaw Asso.—New Albany \$36; Columbus Asso.—Pleasant Hill \$5; Deer Creek Asso.—Indianola \$20, Anguilla \$3.65, Cleveland \$5; Hopewell Asso.—Lake \$7.50, Liberty \$5; Jeff Davis Asso.—Hebron \$20, Prentiss \$7.50, Hepzibah \$5, Silver Creek \$33.85; Lincoln County Asso.—Mt. Moriah \$1.50, Arlington \$1, Bogue Chitto \$3; Lauderdale Asso.—Meridian 1st \$22.60, Oak Grove \$12; Lebanon Asso.—Hattiesburg Main \$15, Laurel 1st \$9; Lawrence County Asso.—Monticello \$10; Mt. Pisgah Asso.—Hazel \$2.50; Mississippi Asso.—Centerville \$7; Monroe County Asso.—Center Hill \$10, Aberdeen \$14; Oxford Asso.—Oxford \$2.70, Batesville \$5, Courtland \$2.50; Sunflower Asso.—Clarksdale \$5, Marks \$5, Drew \$10.40; Tippah Asso.—Ripley \$5; Trinity Asso.—Mt. Pleasant \$1.50; Pearl Leaf Asso.—Providence \$3; Rankin County Asso.—Cato \$5.72, Brandon \$9.50; Union Asso.—Hermanville \$2.50; West Judson Asso.—Sherman \$20.50, Tupelo \$1.56; Yazoo Asso.—Lexington \$2, Winona \$8.35; Yalobusha Asso.—Charleston \$10; Zion Asso.—New Hope \$22.

Aged Ministers.

Coldwater Asso.—Coldwater \$11.25, Senatobia \$11.65; Central Asso.—Anding \$5, Terry \$5, Salem \$1.50; Chickasaw Asso.—DeSoto \$3, Quitman \$7.11, Salem \$3; Columbus Asso.—Bethesda \$2.25, West Point \$11; Jeff Davis Asso.—Hebron \$4, Silver Creek \$8; Lebanon Asso.—Wiggins \$5, Hattiesburg Main \$5, Lumberton \$10; Lawrence County Asso.—Silver Creek \$5; Mississippi Asso.—Centerville \$5; Pearl Leaf Asso.—Seminary \$30c; Yazoo Asso.—Lexington \$2, Winona \$6.25. (Continued in next issue.)

News in the Circle
MARTIN BALL

Brother J. W. Dickens, of the Second church, Jackson, Tenn., is happy over the arrival into his home of a nine-pound boy. May he make as fine a preacher as his father.

The registration of the Louisville Seminary last session was over 300 men and over 100 women. They came from all parts of the country and many foreign lands.

We were pained to learn of the departure of the wife of Dr. C. S. Gardner, of the Louisville Seminary. May His grace sustain and comfort him in this trying hour.

J. L. Robinson, who has just graduated at the Louisville Seminary, has accepted the pastorate of the church at Demopolis, Ala. He is said to be a well rounded Baptist, loyal to the Book.

Lincoln McConnell has resigned the Tabernacle church, Atlanta, Ga., and will give his time to lyceum work and evangelism. Guess this will pay better and furnish a better opportunity to spread out.

Secretary J. T. Henderson, of the Southern Laymen's movement is gone on an extended trip to the Holy Land. His wife accompanied him. He deserves such a trip and no one could appreciate it more.

Dr. A. M. Simms will supply at the church Gaffney, S. C., during the absence of Pastor J. S. Dill, who goes on a tour to the Orient. The tourists will be conducted by Dr. J. J. Wicker, of Richmond, Va.

During the recent campaign in Atlanta, Ga., Evangelist T. O. Reese assisted Pastor W. M. Sentell at the Gordon street church. There were 65 accessions to the church. J. P. Scholfield led the singing.

Dr. F. B. Meyer retires from the pastorate of Regent's Park church, London. He will be succeeded by Rev. C. F. Spurr, of Melbourne, Australia. It is stated that Dr. Meyer will visit America this summer.

We extend sincerest sympathy to Brother A. R. Bond, of Aberdeen, in the departure of his wife to her heavenly home. The church at Clarksdale sent him a wire letter last Sunday. He is much loved in Clarksdale.

No one seemed to enjoy the Nashville Convention more than Editor E. E. Folk. He was ready at all times to serve his brethren, and did it in a most gracious and lovable way. His life is filled with usefulness for his Master.

The largest number of degrees was received at the Louisville Seminary this year of any in its history. There were 83 graduates. Four received the degree of doctor of theology. President Mullins' address was helpful and instructive as usual.

Dr. C. C. Brown, pastor at Sumter (S. C.) time out of memory, has taken to himself another wife. This is the third time he has married. Brown is a great preacher, a lucid writer and a fine brother. May his last years be his happiest and best.

We extend to Brother Gaines S. Dobbins cordial greetings on entering the pastorate of the Gallie church, Gloster. He has just received his doctor's degree at the seminary and is ready for active, aggressive work. May the richest of heaven's blessings rest upon him.

June 26 is the day set apart to give a banquet to Brother W. E. Powers, by the Baptists of Kentucky. He will reach the nineteenth milestone of his remarkable career. He is the Nestor of Kentucky preachers, and was chosen one of the vice-presidents of the Nashville convention.

W. H. Higgins, pastor of the colored church in Clarksdale, has a unique way of collecting money through the Sunday School. There are ten classes and each class works for members and contributions. The class that excels is No. 1. The collections run from \$75 to \$100 per month.

Dr. M. P. Hunt has resigned the care of the Twenty-second and Walnut street church, Louisville, Ky. This closes his third pastorate with that church. He goes to Fayetteville, Ark., as pastor of the First church in that city. Fayetteville is a charming place to live and work. We have tried it.

Our Gospel Mission friends are asking for an itemized statement of the receipts and disbursements of the mission money placed in the hands of the Foreign Mission Board. This information can be obtained in part only from the minutes. It would be better for the board to make a clear statement.

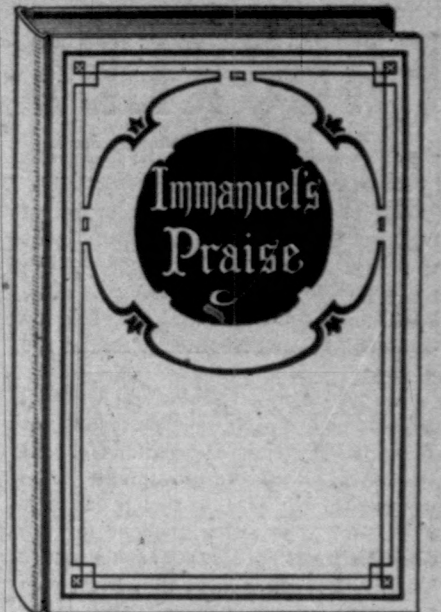
The commencement of the Southwestern Baptist Seminary was a great occasion. Dr. J. M. Frost preached the sermon, subject, "The Kingdom, the Church and the Book." President J. Y. Jameson, Ouachita College, Ark., delivered the baccalaureate address. The registration this year was 208. Dr. B. H. Carroll was able to speak to the graduates a few minutes.

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LEXINGTON.

We have just closed our meetings in Lexington. They lasted ten days, beginning the fifth Sunday in May. Dr. R. L. Motley, of West Point, preaching, and the pastor leading the singing. There were eight conversions. Six united with the Baptist church. Dr. Motley is one of the soundest and plainest gospel preachers anywhere and he made the plan of salvation so clear that anyone could understand it. Much good was accomplished in strengthening the brethren and we hope to go forward into greater usefulness for the

Master. The extremely warm weather brought so much sickness among our people that we were greatly handicapped.

C. CLEVELAND KISER, Pastor.

Weston Bruner, the evangelistic secretary of the Home Board, met with the pastors' conference of Louisville, Ky., last Monday morning to consider with the pastors the approaching evangelistic campaign to be held in Louisville during October. So many places need its workers.

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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

Lesson XIII. June 28th.

REVIEW.

Read Heb. 4:14 to 5:10.

Motto Text for quarter: "The Son of Man is come to seek and to save that which is lost."—Luke 19:10.

Lesson 1—Christ's Table-Talk.
Luke 14:17-24.

Motto Text: "Whoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."—Luke 14:11.

Outline:

1. Humility and pride.
2. True hospitality.
3. A feast and its guests.

Summary: Jesus teaches by the brief parable of the guests at the wedding feast the abasement of the proud and the exaltation of the lowly. He encourages, also, hospitable thought for the poor, the lame and the blind, who are unable to return benefits shown them. By the parable of the great supper, He shows that those who refuse his salvation will be excused, while from the highways and hedges will come those who joyfully receive it.

Lesson 2—The South and the World for Christ.

Rom. 1:14-16; 3:10-23; Acts 4:12; Rom. 10:13-15.

Motto Text: "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life."—John 3:16.

Outline:

1. The Christian a debtor.
2. All have sinned.
3. One escape from sin.

Summary: Paul glories in the gospel of Christ, the power of God unto salvation, and by preaching this, he pays the debt he owes to all men. All have sinned, and can find salvation by no other name. Let all these who love their Savior unite to send this glad-tidings to those who have not accepted Him because they have not heard through the words of preachers the gospel of peace.

Lesson 3—The Cost of Discipleship.

Luke 14:25-35.

Motto Text: "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."—Matt. 16:25.

Outline:

1. Bearing the cross.
2. Counting the cost.
3. Inward consecration.

Summary: Jesus teaches that true discipleship is impossible without willingness to renounce self, loved ones, life. He urges that one who enters upon Christian service thoroughly understand the self-denial and reproach connected with that life lest, like the man who would build a tower, or the king who was going to war, unprepared, he be unable to

meet the conditions. By the excellence and usefulness of salt, he illustrates the same qualities in a consistent Christian life, and the loss of all excellence in those who forsake their Christian principles.

Lesson 4—The Lost Sheep and the Lost Coin.

Luke 15:1-10.

Motto Text: "There is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15:10.

Outline:

1. A sheep lost and found.
2. A coin lost and found.

Summary: The murmuring of the Pharisees and scribes because publicans and sinners drew near to hear Jesus, causes Him to tell them these two parables, teaching that as a shepherd seeks his lost sheep, and as a woman searches earnestly for her lost coin, so the Heavenly Father longs for and seeks souls that are lost.

Lesson 5—The Prodigal Son.

Luke 15:11-32.

Motto Text: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and in thy sight."—Luke 15:18.

Outline:

1. Riotous living.
2. Want and repentance.
3. Welcome home.

Summary: This beautiful story, the "pearl among parables," teaches the same lesson as the lost sheep and the lost coin, with the additional truth of the lost one's repentance and return. A younger son, taking his anticipated inheritance, goes with it to taste the sweets of a far country and wastes it in riotous living. Sinking to be a keeper of swine, he decides to return to his father's home with confession and repentance; his father joyfully receives him, and makes a feast in his honor. Thus welcomed is he who turns from sin to his Heavenly Father.

Lesson 6—The Unjust Steward.

Luke 16:1-13.

Motto Text: "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."—Luke 16:10.

Outline:

1. A position lost.
2. A prudent but dishonest steward.
3. Faithfulness in little and in much.

Summary: The steward who wasted his lord's goods devised a shrewd scheme by which he made provision for himself. The Lord commends to His children the proper use of riches, employing it in deeds of mercy and usefulness, making friends by means of hitherto unrighteous mammon. He speaks

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Lesson 7—The Rich Man and Lazarus.

Luke 16:14, 15, 19-31.

Motto Text: "Who so stoppeth his ears at the cry of the poor, he also shall cry himself and shall not be heard."—Prov. 21:13.

Outline:

1. Riches and poverty.
2. Conditions reversed.
3. Variety of warning.

Summary: To the two men of this parable, one rich and self-centered, the other a wretched beggar at his gate, death came with transforming power. The rich man passed from the midst of his wealth to torment, nor could he even momentarily withdraw Lazarus from paradise to minister to his needs. The future will redress the iniquities of the present.

Lesson 8—Unprofitable Servants.

Luke 17:1-10.

Motto Text: "He that glorieth, let him glory in the Lord."—I Cor. 1:31.

Outline:

1. Offending Christ's little ones.
2. Unlimited forgiveness.
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Lesson 9—The Grateful Samaritan.

Luke 17:11-19.

Motto Text: "There are not found that returned to give glory to God, save this stranger."—Luke 17:18.

Outline:

1. Ten men cleansed.
2. One man grateful.

Summary: Jesus answers the appeal of ten lepers by sending them to the priest, who had the authority to pronounce them clean. The ten were conscious on their way of healing, but only one returned to give thanks to the healer, and he was a Samaritan. He received new blessing and was sent on his way rejoicing.

Lesson 10—The Coming of the Kingdom.

Luke 17:20-37.

Motto Text: "Behold, the kingdom of God is within you."—Luke 17:21.

Outline:

1. The kingdom a spiritual one.
2. Its coming sudden and manifest.
3. Watchfulness and preparation.

Summary: "Questioned by the Pharisees as to the time of the coming of God's kingdom, Jesus tells them that it is a spiritual kingdom which exists and spreads in human hearts. When the Son of Man should come again, it would be universally known, and manifest. As in the days of Noah and Lot, warning would be unheeded, and men would be found unprepared. At

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that time there will be separations among families and friends, according to their belief in or rejection of the Lord Jesus.

Lesson 11—The Friend of Sinners.

Luke 18:9-4 and 19:1-10.

Motto Text: "I came not to call the righteous, but sinners to repentance."—Mark 2:17.

Outline:

1. Self-righteousness and prayer.
2. Mercy to a sinner.
3. Zaccheus seeking and saved.

Summary: This parable was spoken to those who trusted in their own righteousness and despised others. The Pharisees in professed prayer communed with himself about his own virtues, but the publican, knowing he was none, throws himself on God's mercy. The publican was justified, treated as though he were righteous, rather than the other—a real publican. Zaccheus climbs a tree at Jericho to see Jesus, promises four-fold restitution of what he has wrongfully taken, and receives salvation.

Lesson 12—The Great Refusal.

Mark 10:17-31.

Motto Text: "Ye cannot serve God and mammon."—Luke 16:13.

Outline:

1. A beautiful moral life.
2. One thing lacking.
3. God and salvation.

Summary: A man who had inherited wealth and was on his way to Jerusalem to worship, stopped to ask Jesus what he must do to inherit eternal life. Jesus told him to keep the commandments. The man said he had kept them all. Jesus told him to sell all he had and follow Him. The man went away sorrowful, for he was very rich.

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Outline:

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Jennie N. Standifer.

When Ben Maynard was seventeen he went to live with his uncle, Benjamin Carey, for whom he was named. Mr. Carey was registrar of Grayson College and wished his nephew to attend that institution of learning. Ben matriculated, was admitted to the sophomore class and joined a popular Greek letter fraternity. He came home one evening much excited over the fun his fraternity friends were planning to have with some freshmen they were going to initiate. His uncle listened to the plans for practical jokes with a smile, and remarked:

"I know all about the lure of the joke, my boy. It seems the greatest fun in the world when we are plotting and planning to take people down a peg or two in their own estimation, and show off their weaknesses to others. I was as keen for a joke as a hound on a fox trail when I was a boy until I experienced Billy Renfro's star joke. Since then I have seen things from another view point and they look different. Billie Renfro was a real master on jokes in his youth."

"Let's hear about him, uncle. Maybe I can catch on to some new ideas."

"I hope you do, Ben. Billie was a jolly, harem scamp who kept our village in a chronic state of excitement by his pranks and practical jokes. He went off to college for a year or two and when he came back he was simply a joke crazy. He worked in a drug store, and customers didn't know what minute he would take a notion to send them poison for phony by way of a lark. But Billie was immensely popular, and the leaders of the young people in almost every social function."

"One summer he proposed to get up a Fourth of July picnic on the top of Horse mountain, ten miles from our town. Young and old were eager to go when Billie painted the delights of a day in the clouds, a capital dinner and a ride home by moonlight. He furthermore offered with the help of Kitty Dawkins, who had just graduated from boarding school, to plan the menu, the way of conveyance, and the program for amusements. Billie and Kitty spent several evenings planning for the great day."

"We were to go eight miles in wagons, the boys to the mountain, which was a little spur of the Cumberland, being too rough for lighter vehicles. The wagons and teams were then to be left in charge of the drivers and were to walk to the plateau two miles up the mountain and have speeches, recitations, patriotic songs and lunch. They selected the one to take part in the exercises and were notes to the housekeepers with instructions for each to keep her contribution a profound secret."

"The morning of the picnic dawned cloudless, but oppressively warm. By making an early start we reached the foot of the mountain by eight o'clock. Then came the long, tiresome climb up a steep, narrow path. Fortunately there were no small children and the girls and older women were strong and healthy. At last we reached the picnic grounds without any mishaps, but all were very tired. The boys carried the lunch baskets and were cautioned not to peep into them or they would get no dinner. The one I carried must have weighed fifty pounds, and it rattled and jingled like a small hardware store. I was as hungry as a wolf, after the ride and climb of the mountain air, and others expressed the same sentiments. But Billie declared emphatically that not a basket must be touched until after the program was rendered. He made a flowery talk about the view from the plateau, and we gazed down into the valley and were properly enthusiastic, for the scenery was beautiful."

"When the speaking started we were prepared for spread eagle stuff which we were to applaud as though we were on fire with patriotism, but Billie sprung a surprise on us. The speeches were farces and the recitations parodies. They were interspersed with college gags, which were new to us—rollicking songs and side-splitting anecdotes. We laughed and laughed until the whole company was on the verge of hysterics. Billie Renfro was certainly the prince of jokers."

"It was long past one o'clock when the exercises closed, and there was an insistent demand for refreshments."

"Before the baskets are opened," Billie announced as master of ceremonies, "I want to read the order in which the spread must be placed upon the festive board. As you know I appointed Mr. and Mrs. Jenkins as keepers of the cup, and they have supplied an abundant supply of Adam's ale, all nicely iced. My idea has been to have each family feel themselves responsible for what they preferred to bring. After the keepers of the cup come the names of the providers of refreshments and the utensils necessary for their preparation. Mrs. Wright and Mrs. Brown will arrange the table for the feast, using the rock platform Dame Nature has so kindly provided."

"Then he read the list of contributors to the lunch and added:

"Miss Kitty and I have planned a delightful surprise for you at the foot of the mountain. We will go down without partaking of the refreshments you have brought, as we have a little pocket lunch for the occasion. We will have everything in readiness by the time you join us."

"Although all urged them to remain, he and Kitty declined and skipped off as gaily as two kids, and the ladies appointed to set the table

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began to take from their baskets piles of table cloths, and stacks of embroidered napkins and centerpieces. After the cloths were spread the natural table was covered with cut glass and silver. Handsome vases were filled with flowers which had been carefully packed in wet cotton. Everybody declared the table decorations a perfect dream.

"A Mrs. Horn came next on the list, and she unpacked piles of china and glassware. Mrs. Moore set out an array of silver and cut glass. There was enough hardware for a man to set up in business on a moderate scale. It was all very beautiful, but we were hungry, and impatient for the other baskets to be opened."

"Mrs. Farley, who was famous throughout the village for her home made light bread and angel cake surprised lookers-on by taking from her basket two or three dozen cruetts of pepper, salt and vinegar."

"It is what Kitty and Billie wrote me to bring," she explained with a blush.

"Mrs. Croxton Smith set forth dozens of boxes of spices, mustard and a dozen bottles of pepper sauce. Another woman had brought boxes of matches, a gallon of coal oil and a small oil stove. Another brought an ice cream freezer, a package of salt and a dozen bottles of flavoring extracts."

"When the last basket was unpacked, and not a morsel of food was to be seen, the crowd gathered around the beautifully spread table and gazed at each other in dismay. There were loads of condiments, dishes and utensils, but they would not satisfy hunger."

"Ha! ha! laughed an old army veteran, 'this is one of Billie Renfro's jokes, friends. We must take it like the Confederates did during the war when we would be sitting down to the first square meal for weeks and a troop of Yankees swooped down upon us. We tightened our belts and skedaddled. Pack up your foldovers, ladies, and we will march.'"

"Here's a note Mr. Billie left for somebody," said a boy who had been

gathering ferns for further decorations. The note read:

"Come down to our spread; There'll be chicken and bread, With pie and plenty of jam. There'll be freezers of cream, And cake that's a dream, And we want all to freely partake."

"That's Billie all over!" declared the old veteran. "He plays a joke on us and then turns round and feeds us on the fat of the land. Hurry, ladies. My mouth is waterin' for that chicken and ham and cream and cake, and other fixins."

"The table linen, crockery and condiments were soon repacked and we started down the mountain about two o'clock. I will never forget how hungry I was that afternoon, and everybody else was in the same condition. But we tried to look pleased at the joke and not appear unduly ravenous."

"Weary almost to fainting, we reached the foot of the mountain, but no table, spread with good things, awaited us. Uncle Jerry, the old negro who had remained in care of the wagons and teams, was dozing under a tree. Billie and Kitty were not to be seen. Jerry said they had borrowed two of the horses and gone to meet a wagon which was to have brought out the 'vittles' by one o'clock. We waited as patiently as half-starved people could until three o'clock and then hiring a pair of mules from some negroes living near the mountain, we started homeward. The women and girls were undergoing various degrees of hysterics, and the boys were vowing vengeance against joking Billie. About half way to town we passed an overturned wagon. Several razor-back hogs were scrambling over the remains of a huge hamper basket, while others were industriously nozing a battered ice cream freezer. We learned afterwards that Jim Biggs, the driver of the wagon, had imbibed too freely of whiskey by way of celebrating the Fourth, and when the wagon overturned had deserted it. Billie had taken the horses home. He never even scolded Jim that I heard of."

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The symptoms — hands red like sunburn, skin peeling off; sore mouth, the lips, throat and tongue a flaming red with much mucous and choking; indigestion, and nausea; either diarrhea or constipation.

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Baptist Beliefs

By President E. Y. Mullins

In this little book the President of the Southern Baptist Theological Seminary has given a most acceptable concise re-statement and interpretation of Baptist principles for the general reader. All the main topics of a systematic theology are discussed, though only a part of a page is given to some subjects and not more than six pages to any. Those who know Dr. Mullins' "The Axioms of Religion" and his "Why is Christianity True?" will not need to be told how well equipped he is for just this kind of terse summarizing.

The author is noted for his power of compact and crystal-like statement of denominational views and practices. He has prepared a manual for popular use and the ordinary church member will find statements which are readily grasped and illuminate the subjects presented which include the whole range of articles of faith and further paragraphs on liberty of conscience, missions, education and social service, and to which are appended the New Hampshire confession of faith and two sample covenants. This is an excellent book of reference for church members.

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He just paid the cost of having the wagon mended and replaced other things that were spoiled. But he was mum as an oyster about his star joke. He never was known to play another practical joke and I don't think your aunt Kathryn has ever cared for jokes since then."

"Aunt Kathryn?" "We called her Kitty in her girlhood. I married her two years after the mountain picnic. She has not planned any more condiment menus. You see there are two sides to a joke, Ben."

"I see, uncle. The jokes we were planning for the freshmen don't look funny from their view point. I'll propose something else for our initiation of new members."

THE PRIEST-POLITICIAN IN ITALY.

"Bishop" Gunn fired a blank shot at Hattiesburg last week denying the activity of priests in politics, saying the charge was due to ignorance. The following from the Record of Christian Work for June might enlighten him. It is true, as he says, that ignorance is his church's worst enemy.

Ernesto Rutilli writes in the Italian monthly *Bilunchis*, of the clerical intrigues in the elections of the last year which are now coming to light. The Vatican worked in 330 electoral districts with every means, licit and illicit. At Montegiorgio peasants received shoes, money, grain, fertilizers, for voting "right" and similar instances could be quoted "ad infinitum." In some places "the tocsin rang furiously to convoke the poor in spirit to the defense of priest and altar." At Castalmaggiore (Cremona) a manifesto was distributed by the priests among the women, in which the opposing candidate was accused of wishing to close or destroy the churches and to deny the faithful the right of convening to pray.

"He purposes to transform the churches into dunghoops as they have done in France. He desires that we all be buried as dogs are buried. In the name of all the souls of the dead, combat this man of darkness. He wishes divorce and free love. He wishes laws by which husbands, when tired of their wives, can abandon them to die on the pavement. . . . In the name of God, of the souls of the dead, of the church of the crucified Jesus, of all the holy affections which raise women to heaven, fight Groppali, the ferocious enemy of all things holy."

"In some places all the peasants' houses were visited by priests at night in order to spread a religious terror among the ignorant. Such was the ardor put forth in these enterprises that, in certain cases, it was impossible to find a priest to attend dying persons. They were all occupied with 'making voters.' Some carried crucifixes with them and obliged the peasants to swear upon them not to vote for Murri. One parish priest told his people from the pulpit that that might be the last mass in the place, since, if Murri were elected, the church would be changed into a barrack. At Vallo della Lucarno those who had voted for Talamo were threatened with excommunication to the seventh generation, and one priest dared to say

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that a child had died because its father had voted against the Vatican candidate.

The *Corriere della Sera* writes that in one district (Bari) a priest toured the country with the picture of his candidate in one hand and a crucifix in the other. "Do you see this man with the long moustaches? He is the enemy of Christ. If you vote for him you go to hell. If you wish to be with Christ, vote for so-and-so. Swear on the figure of Christ that you will not deceive me. Do you swear?" "I swear," replies the peasant, if he has no special reason for preferring hell to paradise."

AN IMPORTANT MATTER OVERLOOKED.

By Jeff D. Ray.

In addition to my duties as teacher in the Southwestern Baptist Theological Seminary at Fort Worth, it has for years been my duty and privilege to raise a fund for the assistance of young preachers who could not without such help remain in the seminary. During the session just closed we have had students from every state in the South except Georgia and Virginia. Naturally Texas has a larger number than any other state, but about half the student body comes from other states. Nearly half the money spent in helping students went to men from other states, while more than nine-tenths of it was contributed by Texas. Everything considered, this situation was to be expected for the first few years. Our Texas brethren make no complaint about it. I am wondering, however, if the time has not come when each state should consider the question of taking care of this students' fund, as far as it applies to her own young preachers.

If my memory is not at fault we had not more than four or five contributors aggregating less than \$200 from all sources outside of Texas last

year. I am sure that this unequal division is neither a premeditated nor a fixed policy on the part of the other states. We have heretofore said practically nothing about it from this end of the line, and I am sure that the brethren at the other end of the line have merely overlooked it.

We have been helping the young preachers without reference to the state from which they came. I am sure this will continue to be our policy. I am equally certain, however, that the other states will not be willing as a permanent policy for Texas to carry their share of this fund. We shall gladly welcome and as far as we are able help all the young preachers without reference to the state from which they come.

Rev. B. A. Copass has been elected associate secretary of the Educational Board of Texas. Dr. Copass is well fitted for the important work to which he has been chosen. He will especially look after the raising of money for Baylor University College of medicine.

Popular Song Books

New Evangel	World Evangel
Published in 1911 565,000 to Date This book has proven so useful and popular that many churches are placing a second order; and others hearing of its value, prefer this to newer books. Ask any one who has used this book and you will get a good testimonial.	Published in 1913 215,000 already 255 pp. 400 Nos.
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DEATHS.

MR. WILLIAM DRUMMOND.

Brother William Drummond, aged 82 1-2 years, passed to his reward on May 24, from his home in Magee. He was the eldest of eight children and the father of eight. He joined the Baptist church in early life and lived his religion in a helpful way. He died trustful and happy; it was a beautiful sunset. He suffered in his last days, but he did not sorrow. His loved ones and friends are grateful for his long life with them. They miss him, but do not "mourn" him. He lives, though dead. One brother, one sister, four children and a host of friends are richer through his larger inheritance.

PASTOR.

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MARGRET ELLA GRANTHAM.

Margret Ella (Butler) Grantham died at her home at Weathersby, May 25, 1914, after many months of painful suffering. She was born October 20, 1866, joined the church about the age of 16 and was married to Brother Robert Grantham, February 14, 1899. She was the mother of four children; one of them, a girl, preceded her; the three boys all members of her church, are left with

their father to grieve because of her going.

The funeral was conducted in the church by the writer, her former pastor, and the body was carried to an adjoining community for interment.

A good woman is gone—one of the best. May the Lord deal tenderly with the bereft.

D. J. MILEY.

For Weakness and Loss of Appetite

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OSYKA.

The Osyka saints have just had a season of refreshing from the presence of the Lord. Brother W. A. Borum, of Jackson, was with us. His messages held with rapt attention the large audiences. Tenderly, lovingly and with convincing power the old story was told. We heard it gladly. Several were added to the church. We sang out of "Immanuel's Praise." The new song book won many favorable comments.

I. H. ANDING.

Some of our secretaries seem to think that all that is necessary to obtain what they want is to get the Southern Convention to endorse their wish. The pastors know that the churches are to be reckoned with. The convention may crack its whip, but the churches will not always respond.

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THE OBLIGATION IN GIVING IS INDIVIDUAL.

For what must we live? What is more worth while in life? What can we do? What can we give that will be the greatest help to all men? These are questions which all conscientious Christians should give serious and prayerful consideration. Our supreme desire should be to be useful, pure, true, honest and great in service as a worker and soul winner for our blessed Christ. The great wide world is God's garden and the people are the plants and flowers and the great clarion call is sounded, calling for enthusiastic and efficient workmen. The world is hungering and thirsting for a message of love, hope, encouragement, peace and of good will.

The preacher in the pulpit, the teacher in the school room, and the parents in the home, should strive mightily to inculcate into the hearts and minds of our young people higher ideals of life, noble conceptions of duty, and that the only life worth while is the life of service. And that is not the costly clothing which makes the real man or woman, but the following of the footsteps of Jesus, and doing what we can to help our fallen brother who is sinking in the sand.

Help us, Lord, we beg Thee,
To follow Thee each day,
To know well our duty,
And follow in that way.

Surely there is no one who does not believe that every one redeemed by the blood of Christ and saved by His grace has a part in the bringing in of His kingdom, and that as an individual God's great plan is helped or hindered by his life and influence.

If so much money has been raised and so much good accomplished by the few who have given, what could have been done if every member in every church had been enlisted? But what of the people who do not help at all? Who is responsible for their failure? It isn't so much what another is doing, as what are we doing ourselves.

Read the story of the dollar as told by the dollar itself, how it is tired of being spent for the things which drag men down and damn their souls. Start your dollar in the right direction, send it on a happy and godly mission; think how many lost souls might have been saved if some of your money that has gone up in smoke had been added to the Lord's treasury.

Dear reader, look upward and rise, I long to help you to be thoughtful and wise,
To know that the things worth while are good deeds,
And for the weary a smile.

I want you to make money, and a plenty of it, but do not use all of it selfishly, just see how much good you can do. Do you know that the happiest, the most blessed souls on earth are those who give most of their means, sympathy, love, to those who are in need? Oh, that every man, every woman, every boy and girl might get a vision of the happy, glorious, full life, when we have giv-

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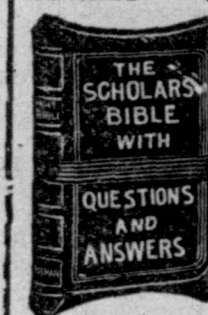
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The Baptist Record

Jackson, Miss.

en all to God, and catch and live in the spirit of the song:

"Help somebody today,
Somebody along life's way;
Let sorrows be ended,
The friendless befriended,
Oh help somebody today."

This individual responsibility of giving does not mean of your money only; it means your life and talents also. What does your life mean to the world? We all exert an influence, however small our sphere in life may be, and we are making those with whom we continually associate and come in contact with, better or worse. Which? Oh, that we will realize the individual responsibility that is resting upon us, as to the influence we are wielding in the lives of our friends and associates.

I have often been astonished at seeing my very thoughts, my longings for the betterment of people, for the uplift of all humanity, come out in the lives of people with whom I have been associated. Where once the shallow frivolous formalities and styles, the little things of life were uppermost in the minds there is now all that is good, all that is kind, all that draws mankind to a higher, a nobler and a diviner life.

Our duties and responsibilities are not confined only to these on the shores of our own home land, but the millions in darkness are crying to us for the light, they are hungry for the blessed story of the cross; they are looking this way expecting something of us. A great number of young people, earnest and sincere, with the love of God burning in their hearts, are willing, waiting and ready to be sent to the foreign field; they are saying, "Our lives against your money. Some one has said:

"Oh, God, we each must fill our place,
Do our duty each day by the divine grace,
Oh! God help me and show me the way.
For I am trying so hard to follow Thee each day.

"I know that thou art calling me,
To go to the mountains wild,
And to every hill and valley
Where Thou hast an erring child."

Will we not each individually help not only with our means, but with our prayers and with our love? If we all cannot go, we certainly can help to send, not tomorrow, not next year but today.

Oh, that God may help us to do our duty in carrying and helping to

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send the gospel to those who are looking this way, and expecting something of us. And may God help us, as we journey along down life's pathway, to follow in the footsteps of Christ, helping as we go each day to uplift the discouraged and weary souls of our less fortunate brothers, helping them to get a vision of the full life, the true life, the higher life.

ORA BELLE HICKS.

Bellefontaine, Miss.

HARPER—LAWRENCE.

At the home of the bride's father, Mr. John Lawrence, near Crystal Springs, on June 7, Mr. C. C. Harper and Miss Clyde Lawrence were united in wedlock. Mr. Harper is from Forest and is a hustling insurance man. We congratulate him in winning the confidence of Miss Clyde Harper, who is one of County Line's most talented and cultured young ladies. May God's richest blessings rest on them as they journey through life.

L. P. ARENDER.

Hopewell, Miss.

MR. J. G. WESTBROOK.

Mr. J. G. Westbrook, who is a member of the Baptist church at West Point, and had not missed attending Sunday School a single Sunday in thirty years until recently, when sickness kept him at home for two weeks. He is an earnest Bible student, and well informed on its teachings. This information is given with the hope that it will inspire many of our people to emulate his splendid example.

Prof. H. G. Moffsinger has been chosen to succeed Secretary J. T. Henderson, as president of Virginia Interment College. Prof. Moffsinger is vice-president has managed

the institution in the absence of Secretary Henderson. Brother Henderson will move to Chattanooga, Tenn.

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